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ABSTRACT

The effectiveness of Native American Studies Programs in universities and colleges throughout the United States and Canada was studied. The main thrust of the hypothesis was that a comparative study be made of the varied components of each Native Studies Program and the relationship to its holding power of Indian students as compared to institutions that had no such program. The method of gathering data was by questionnaires, coupled with site visits. Of the questionnaires sent to 100 selected institutions, 59% responded to the survey--30 with Native Studies Programs and 29 without. In Appendix A is a list of the selected institutions for the study and the instrument that was utilized. Emphasis was placed on the comparative dropout rate of Indians among those institutions with Native Study Programs versus those without. Other factors examined were availability of special counseling, number of Indian staff and faculty directly related to Indian programs, financial support for Indian programs, and Indian-related courses and materials being utilized in the programs. Findings indicated that institutions with Indian programs have a significantly lower dropout rate while an increase was shown in the enrollment of Indian students as compared to those institutions without programs specifically designed for American Indians. (Author/FF)

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A STUDY OF EFFECTIVENESS OF EXISTING NATIVE AMERICAN STUDIES PROGRAMS IN SELECTED UNIVERSITIES AND COLLEGES

BY

EUGENE LEITKA, B.A., M.A.

A Dissertation submitted to the Graduate School
in partial fulfillment of the requirements
for the Degree
Doctor of Education

Major Subject: Educational Administration

Related Area: Educational Psychology

New Mexico State University
Las Cruces, New Mexico

April 1973

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"A Study of Effectiveness of Existing Native American Studies Programs in Selected Universities and Colleges," a dissertation prepared by Eugene Leitka in partial fulfillment of the requirements for the degree, Doctor of Education, has been approved and accepted by the following:

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Professor Everett D. Edington, Chairman

This research proposed to study the effectiveness of Native American Studies Programs (NASP) in selected universities and colleges in the United States. The main thrust of the hypothesis was that a comparative study be made of the varied components of each NASP and the relationship to its holding power of Indian students as compared to institutions that had no such program. The method of gathering data from the selected institutions was by the questionnaire technique coupled with site visits by the principal investigator. In Appendix A is a list of institutions selected for the study and the instrument that was utilized.

The study placed emphasis on the comparative dropout rate of American Indians among those institutions with Native Studies Programs versus those without Native Studies Programs. Other factors examined were: availability of special counseling; number of Indian staff and faculty directly related to Indian programs; financial support for Indian programs; and Indian-related courses and materials being utilized in the programs. Findings indicated that institutions with Indian programs have a significantly lower dropout rate while an increase was shown in the enrollment of Indian students as compared to those schools without programs specifically designed for American Indians.

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Chapter 1

THE PROBLEM AND DEFINITIONS OF TERMS

Introduction

The decade of the sixties, as pointed out by Coombs (1970), was the decade when America discovered its educationally disadvantaged children. Federal involvement in our educational system became apparent when the whole country became aware that certain segments of the population were characterized by educational deprivation and deficits. The American Indian was no exception to these educational shortcomings, particularly following the findings reported by Coleman (1968) in his study regarding "Equality of Educational Opportunity" for the disadvantaged. The study, better known as "The Coleman Report," stated that children of disadvantaged minorities scored lower on standardized tests than white children. Included in the national study of 645,000 pupils were "thousands of Indian Americans."

Following the Coleman report, a special Subcommittee on Indian Education was appointed to investigate the quality of education of the American Indians in the United States. This investigation was initiated in 1967. Two years after its inception, the Subcommittee presented its findings to the Senate. The major finding of the report was that American Indian education was in a deplorable and disgraceful state and that the United States government should immediately become involved in new commitments to the Indian people.

The report included 60 recommendations for the improvement of education for Native Americans. Additional findings by the Subcommittee, pertinent to this study, will be cited later.

Anderson and Safar (1967) studied the equality of educational opportunity for Spanish American and Indian students in two multicultural communities in New Mexico. They reported that the burden of failure of children from cultural minority groups from impoverished homes had been shifted from the schools to the child and his family. They further stated that "failure then was reputed to be due to lack of parental interest in the child's attaining an education or to ethnic inferiority in mental ability [Anderson & Safar, 1967, p. 7]."

The problem of nonachievement on the part of the American Indian is very prevalent, beginning in the middle grades, as Bryde (1966) pointed out. Achievement on the part of the Indian child seems normal through the fourth grade; then the regression or withdrawal sets in. Bryde termed this "the crossover phenomenon," in which the Indian students suddenly realize that they are being forced into another "world" which is not really their world and that the process of education has no place in the Indian world with which they are familiar. The dropout rate for the Indian youth begins as early as the eighth grade and continues through high school and most certainly to higher educational levels.

One of the major findings of the Anderson and Safar (1967), Bryde (1966, 1969), and Coleman (1968) studies was the effect of a school's program on the various racial and ethnic groups. Coleman (1968) stated:

> The schools do differ, in their relation to the various racial and ethnic groups. The average white student's achievement seems to be less affected by the strength or weakness of his school's facilities, curriculums, and teachers than is the average minority pupil's. To put it another way, the achievement of minority pupils depends more on the schools they attend than does the achievement of majority pupils.
>
> The inference might then be made that improving the school of a minority pupil may increase his achievement more than would improving the school of a white student increase his. Similarly, the average minority pupil's achievement may suffer more in a school of low quality than might the average white pupil's. In short, whites are less affected one way or the other by the quality of their schools than are minority pupils. This indicated that it is for the most disadvantaged children that improvements in school quality will make the most difference in achievement [p. 8].

In view of current research on American Indians in higher education, it can be said that every college or university which has a substantial Indian enrollment should have a special counseling program designed to meet the special needs of these students. Not all Indians entering college bring with them unique problems as a result of limited experience and a differing environmental condition from the majority of the college population. Nevertheless, the literature shows the Indian as having a higher attrition rate than any other group in the nation as a result of these problems (Kennedy, E., 1969).

Conditions have not changed for the Indian youth in higher education since Ludeman (1960) completed his study of 122

cases concerning Indians in a particular college. The study encompassed a total of 33 years of Indian enrollment at Southern State Teachers College in South Dakota. The college careers of the Indian students were analyzed to discover how long the students remained in college. Their average grade point records and what they were doing at the time of the study were taken into consideration.

Ludeman (1960) gave evidence that the tenure of the Indian student tends to be short with 36 out of 122 attending one quarter or less and nearly 50% of the number attending one full year of three quarters or less. The survey showed that the Indian students who stayed in college beyond six quarters, or two school years of college, earned a 1.54 grade point average. This average is well above the C level and leans toward the B level, according to the Southern State Teachers College grading system.

Ludeman (1960) described the subjects of his study as displaying feelings of "being lost" and "helpless," coupled with lack of motivation. He concluded that the Indian youth was suffering from an inferiority complex and lacked an experiential base from which to relate to college life and make the proper adjustment. However, it was believed that the Indian youth could do acceptable work if he received proper counseling and was kept in school long enough.

Other studies regarding the education of the American Indian revealed findings similar to Ludeman's (1960) of low achievement and high dropout rate throughout elementary, secondary, and higher

educational facilities. In an attempt to alleviate these problems, Native American Studies Programs have been implemented by various institutions. This study has attempted to identify and evaluate such programs.

Purpose of the Study

The purpose of this study was to investigate the effectiveness of Native American Studies Programs in selected universities and colleges in relation to their acceptance by American Indian students and non-Indian students. The study proposed to determine what type of program is meeting with success as a part of the regular college or university academic program. It also proposed to determine if Native American Studies Programs have aided Indian college students in achieving college success, remaining on campus, and adjusting to college life, in comparison to Indian students attending colleges and universities that have not implemented Native American Studies Programs.

Definitions of Terms Used

Indian students: In this study, "Indian students" refers to students of American Indian descent whose homes are on Indian reservations and/or those claiming to have one-fourth or more Indian blood by heritage. The term includes those who consider themselves Indians by heritage and have registered as such with the university or college.

Native American Studies: "Native American Studies" is defined in this study as a program instituted by the university or college

specifically designed to aid and enhance the Indian student in his academic pursuit. Many programs that are referred to as Native Studies have taken on a variety of other titles. For the purpose of this study, those programs designed to aid the American Indians in higher education will be referred to as Native American Studies Programs, Native Studies Programs, and/or Native Studies.

Delimitation of the Problem

This study was limited to higher institutions serving 10 or more American Indian students. Included were those institutions that had special Native Studies Programs and those institutions that had substantial numbers of Indians but had not instituted Native Studies Programs.

The study was limited to Native American Studies Programs (NASP) in active operation during the school year 1971-1972. Data on American Indians in higher education were taken from Artichoker and Palmer (1957), Brightman (1972),[1] Falling (1971), McGrath (1962), Scott (1970), and assorted Indian-published materials presently in circulation.

Objectives

The encompassing objective of this study was to determine to what extent the Native American Studies Programs are meeting the needs of the American Indians in higher education.

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[1]Lehman H. Brightman, President of United Native Americans and Editor of Warpath, personal interview, San Francisco, California, 1972.

This determination was to be made on the basis of the dropout rate among Indian students. Comparisons were to be made between those institutions that provided special services or courses that were specifically designed for or related to the Indian students and those institutions that had 10 or more Indian students enrolled but did not have such programs designed to meet their special needs.

Additional objectives of the study were to present comparative descriptive data on those schools with and those without Native Studies Programs in the areas of:

1. Program origin through student participation.
2. Source of financial support to begin program.
3. Number of Indian staff members.
4. Type of instructional materials used.

Hypothesis

The major hypothesis investigated in the study was as follows:

Those institutions of higher education with Native American Studies Programs (NASP) in existence for at least one year will have a lower dropout rate of Indian students than those institutions which do not have such a program.

Chapter 2

REVIEW OF THE LITERATURE

The educational problem of the American Indian has received considerable attention in recent years with very little disparity in overall findings. Low achievement and high dropout rates persist at all levels of education from elementary through high school. Indians in higher education have also entered the statistical columns in the high attrition rate. The national study by a special Subcommittee on Indian Education, headed by U.S. Senator Edward Kennedy (1969), termed Indian education "a national tragedy." The report contained statistics regarding Indians in higher education. It was noted that, of an average class of 400 Indian students in Bureau of Indian Affairs high schools, 240 could be expected to graduate. Of those 240, 67 could be expected to attend college and 19 would graduate from college. It was noted that, of an average class of 400, approximately 5% were expected to graduate with a degree. It seems that the increase in enrollment in higher education is not an indication of a higher number of graduates emerging from colleges.

The problem of failure by the Indian student to achieve as well as his counterparts is pronounced throughout his educational career, as pointed out by Havighurst (1970a, 1970b) in his study of achievement by Indian students in grades 6, 9, and 12 in both

federal and public schools. He selected a portion of Coleman's (1968) study for discussion regarding Indian students' approximate grade level retardation as compared with that of nonmetropolitan whites in the South, Southwest, and North, summarized as follows.

Approximate Number of Grade Levels Behind Non-Metropolitan Whites by American Indians[a]

Grades	6	9	12
Verbal Ability	1.3	1.5	2.4
Reading Comprehension	1.7	1.8	2.5
Mathematics Achievement	1.6	2.0	2.9

[a]Coleman, 1968, p. 219.

Havighurst further stated that at the Stewart Indian High School, as an example, the results of testing 100 or more students in each grade with the California Achievement Test indicated that students in grades six and seven were roughly one year behind in grade level, students in grades eight and nine were approximately three and one-half levels behind, and students in grade twelve were approximately three and one-half grade levels behind. The results from Stewart Indian High School can be considered typical for Indian high schools since they resemble those of sample California Achievement Test scores from Chilocco Indian High School of Oklahoma which showed an average lag of 2.3 grades from 40 eleventh graders.

In general, Indian students in both the federal and public schools seem to get progressively further behind as they proceed through the upper grades, despite the dropout rate of the less interested students as they reach the higher grades.

Schuster (1970) stated that the opening of educational opportunities for Indian youth since 1968 has resulted in relatively large numbers entering colleges and universities; however, the estimated figure of dropouts from these educational institutions was 80% as of mid-1970. Schuster and others have contended that the high dropout rate is reflective of the failure of the educational system to meet the needs of the modern world and to prepare the young American Indian for living in it. This failure has affected the American Indian student more than others.

To point out the problems faced by the Indian students in higher education, a study ("University Students Call for Action," 1971) conducted on the University of Nevada campus revealed that of those Indian students who were enrolled at the University as of September 1967, two-thirds were no longer enrolled as of June 1970. One of the reasons given for this high rate of dropout has been the universities' and colleges' failure to provide adequate assistance to Indian students. A number of colleges and universities are attempting to incorporate Ethnic Programs to include American Indian studies which would provide special counseling services.

As Havighurst (1970a, 1970b) has pointed out, there are five factors that are believed to be sources of problems for the Indian youth in his quest for higher education: (a) Indian tribal culture and its effects on language learning, (b) life style, (c) ways of cooperating or competing, (d) attitude toward male and female, and (e) systems of rewards and punishment. The study also pointed out that teachers and schools are not sensitized to Indian cultural differences and value systems. In some segments of the country it was found that the persistence of prejudice and negative stereotypes among school personnel also contributed to the high attrition rate of Indian youth.

The problems that seem to compound themselves for the Indian youth in high school are still very much in evidence when he reaches college. These are increased by new experiences of college life that are probably more insensitive than those to which he is accustomed. Without some special counseling or tutoring program for the Indian youth, the dropout rate in higher education can be expected to remain at 80% or even to exceed this in the future.

The Native American Studies Programs are attempting to meet the unique needs of Indian students coming from reservation life, a life which is quite different from that of a non-Indian's childhood background and considerably dissimilar from that of the average white college freshman. A study by Jensen and Jensen (1970) stated that "lack of motivation coupled with the fears of new environment seem to be deterrents sufficient to prevent most

of the Indian freshmen from remaining on campus through the first year of college life." There is no question that without special programs for the Indian students, they will continue to be confronted with cultural and emotional confusion stemming from conflict between reservation life and college demands.

Further review of literature concerning the Native Indian American's education finds people who are sincere in identifying the underlying causes for the Indian's seemingly nonacceptance of the American educational system. Bryde (1966, 1969), who worked among the Sioux for almost 30 years, completed a study which he conducted among the Oglala Sioux Indian students in South Dakota in 1966. His findings have led to a "new direction" in Indian education in some federal and mission schools on various Indian reservations since 1967. Bryde's findings have also been instrumental in developing a new trend toward restructuring school curricula to suit the Indian child by de-emphasizing previous policy in Indian education, consisting of eliminating or changing the differences in the Indian's life style. According to Gaarder (1967), this policy has resulted in failure to either educate or change him. Gaarder further stated that the constant effort to eliminate the differences, forcing each child in greater or lesser degree to choose between his own people and the outside world, is nothing less than attempted assimilation by alienation.

There are other writers and sociologists who are well aware of the problems of the disadvantaged child in his academic

achievements that substantiate Bryde's (1966, 1969) and Gaarder's (1967) statements.

The Bryde study investigated the correlates and possible causes of what he termed the "crossover phenomenon," as exhibited by the Oglala Sioux and many other Indian adolescents. This behavioral pattern is very evident in various groups of students who achieve satisfactorily for a while, then reverse themselves and show a steady decline in achievement during their remaining school years.

After thoroughly testing both Indian and white students, Bryde (1966, 1969) concluded that conflict between Anglo and Indian cultures comes to a focus at adolescence and causes severe personality disturbances which block achievement. This conclusion then led to the hypotheses that: (a) a comparison of Sioux Indian and white adolescents on achievement and Minnesota Multiphasic Personality Inventory variables would reveal significant differences in the undesirable direction on the part of the Indian students; (b) these differences would correlate in the undesirable direction with degree of Indian blood (meaning that full bloods are considered to be 4/4 and those who are half Indian would be 1/2, etc.); and (c) Indian dropouts, in comparison to the Indian students who stayed in school, would reveal significantly greater personality disturbance.

In addition to the 164 Indian and 76 white eighth-grade group used as the central focus of Bryde's study, a total of 415

Indian and 223 white adolescents, divided into six different Indian-white groups and five within-Indian groups, were compared in order to get as broad a difference as possible.

All of the hypotheses found support as the following differences indicate (Bryde, 1966). On the achievement variables, the Indian students scored significantly higher than national norms from the fourth through the sixth grades. At the eighth-grade level, the Indian students were significantly below national test norms. On personality variables, in all six white-Indian group comparisons, the Indian students scored consistently and significantly more disturbed on more variables than their white counterparts. Besides the two eighth-grade groups, the white-Indian comparisons included all Indians and all whites, all Indian boys and all white boys, all Indian girls and all white girls, Indian ninth-grade and white ninth-grade students, Indian twelfth-grade students, and all white students. In each of these comparisons. the Indian groups consistently and significantly revealed themselves as feeling rejected, depressed, withdrawn, paranoid, as well as more socially, emotionally, and self-alienated.

The Indian group studied consisted of all Indian boys and all Indian girls. The degrees of Indian blood groups were one-quarter, one-half, three-fourths, and full blood. The grades studied were Indian eighth, ninth, and twelfth. The Indian girls showed themselves as more disturbed than the boys, especially in feeling anxious, depressed, self-alienated, and more dependent socially.

Among the blood (part Indian) groups, there were no significant differences on the achievement variables. On the personality variables, however, the more Indian blood one had the more disruption he revealed, especially in feeling depressed, rejected, and alienated. Indian dropouts, compared to all Indians who stayed in school and to the twelfth graders, showed the greatest disturbance of all in feelings of rejection, depression, and alienation.

According to the studies, the concept of alienation appears to be central in explaining the behavior of the Indian students who participated in the experiments. Many other studies with the Indian child revealed similar results. A study similar to that of Bryde was by Wax (1967), The Warrior Dropout. Wax's investigations were also concerned with scholastic failures and dropouts of the Sioux Indian students on the Pine Ridge Reservation in South Dakota.

Wax's work has been reported in the reproductions by the Office of Education in Washington. It is stated that the American Indian subculture, as represented in this study by the Sioux of the Pine Ridge Reservation, experiences problems with its youths becoming high school dropouts. Many of the reasons for this problem parallel those given for the problems of other American minorities, namely, according to Wax (1967): (a) dissimilarity between the values of the minority subculture and those of the middle-class white-citizen-oriented schools, and (b) a seeming inability of the schools to be capable of the flexibility and insight to adapt the instruction and the facilities to the needs

of the pupils. For example, the Sioux and most other Indian cultures inculcate in their youth the values of independence, vitality, physical courage, and intense loyalty to peers. When the Sioux youth goes off to high school, generally a boarding school, conflicts develop. The high school expects from students, obedience, narrow and absolute respect for property, routine and disciplined conduct. In the clash of values that follows, the Sioux youth become disconcerted. Their adjustment problems are added to by racial or cultural misunderstandings and by loneliness. The end result for too many of the youth is that they drop out of school. The question is to what extent is the decision voluntary and self-determined, and to what extent is it forced upon them by an insensitive system? Whatever answer one may derive from these reports, it seems obvious that value conflicts seem to hold the central focus.

According to Bryde, a re-direction in Indian education is inevitable if a change for the better is to take place. The approach advocated seems a partial answer to the problem at hand. The bulk of innovative movement rests with higher institutions, the Bureau of Indian Affairs, the public schools and the Indian communities concerned. A change in Indian education does not seem as unlikely at present as it has been in its past history, particularly with political figures such as U.S. Senator Edward Kennedy (1969) voicing dissatisfaction with the Bureau of Indian Affairs' past record of a paternalistic attitude toward the Indians which

has stifled the Indian's growth economically and educationally. The Senator went on to say that "the Bureau of Indian Affairs is notorious for its resistance to reform, to innovation, and to discharging its responsibilities in a competent and sensitive fashion [Kennedy, E., 1969, p. 2]." Likewise, his brother, the late Senator Robert Kennedy (1968), when he was chairman of the Senate Subcommittee on Indian Education, made similar statements to a group of Indian educators. He stated that educators have structured the schools to suit ourselves and not for the Indian child. This thinking seems reflective of what "ought to be" from the viewpoint of those who are aware of the needs of the disadvantaged child. Wilkerson (1964) pointed out that "the disadvantaged child himself may well be a target for change, but perhaps we would do better to modify the school to fit the child rather than to modify the child to fit the school [p. 359]."

In short, it seems that for the Indian youth, present educational programs are not as meaningful as they could be if this value conflict was removed. Bryde said that the problem goes even deeper than the clashing of Indian and non-Indian values. The Indian youth of today has a serious identification problem of his own. Extensive psychological testing of 415 young Indian people revealed severe disturbances mostly attributable to a lack of proper identification. This maladjustment on the part of the Indian youth and the shortcomings of the institutions have led to the national Indian dropout rate from the eighth grade to the

twelfth grade, to be a phenomenal 60% in 1966. The dropout rate seems indicative that schools with substantial numbers of Indian pupils, in general, are not meeting the needs of the Indian child.

Findings from various studies have indicated that the Indian youth is alienated from himself and others. He is neither effectively identified with his Indian heritage, nor identified with the hostile, white world facing him. He emerges confused, with an extremely crippling negative self-image with seemingly no direction to his life.

In some studies, the term "anomy" has been applied to the behavior of the Indian youth by sociologists. According to Tefft (1967), sociologists use the term to refer to a condition of "deregulation or relative normlessness in a social group [pp. 146-147]." Some sociologists, however, have stressed the psychological aspects of the phenomenon, pointing out that in anomic groups individuals feel alienated, adrift, demoralized, confused, disillusioned, powerless, or defeated.

The most appropriate definition applicable to the Indian youth seems to be the one put forth by an unidentified writer quoted by Tefft (1967), who stated: "Anomy describes people who have become stranded and confused when their older value orientations are destroyed and yet they do not have sufficient understanding of the new orientations."

Briere (1971) of the University of Southern California, a principal investigator of an English Language Testing Project,

described utilizing interdisciplinary approaches in order to establish linguistically and psychologically sophisticated instruments which are "culture fair" for the Native American Indian child. Briere described the language difficulties the Indian faces in the present educational system:

> There is an ever increasing need for a solution to the problem of non-English speakers, specifically American Indian children, to perform satisfactorily in school. From Alaska to the southern tip of Florida, many of the American Indian children attending Bureau of Indian Affairs' schools are non-English speaking. William H. Kelly states in his 1967 paper "Current Research on American Indian Education: A Critical Review of Selected Ongoing Studies," that "most Indian students either do not speak English before entering school or are seriously deficient in their knowledge of English." This deficiency in English becomes a major disadvantage where the American Indian must study and respond in English. Consequently, it is extremely important to be able to measure the level of proficiency in English for each American Indian student. Studies by Peterson (1948), Anderson (1953), and Coombs (1958) showed that the performance of the American Indian child on standard tests of reading, vocabulary and language was generally lower than that of non-Indians.
>
> All previous attempts, i.e., Stanford Achievement Test, California Achievement Test, failed in this respect because they are not designed to measure linguistic skills, and the norms and standards are derived from populations far different from the American Indian children. Furthermore, the study of Havighurst (1957) strongly indicated that the types of test which require facility in English tend to discriminate against the American Indian child who does not learn English at home. As a result, any attempt to use existing standardized tests to measure the linguistic skills of the American Indian are biased.
>
> Clearly, the American Indian child's deficiency in English will prove to be a great disadvantage not only to his overall achievement test performance but also to his classroom performance since all subjects require a fairly sound command of English. The Indian student often needs special training in English as a second language [Briere, 1971, p. 3].

A conference document released by the Center for Applied Linguistics at Stanford University, concerned with Styles of Learning Among American Indians (1963), reported on the percentages of twelfth-grade pupils having certain attitudes. Contained in the study are two expressions of pupil attitudes: "sense of control of environment" and "self-concept." It was thought that these two expressions are more strongly related to school achievement than any other measure of family background or school facilities. As reported, on all six comparisons the Indian children were in the worst position. The young Indian's feeling of powerlessness exceeds that of his white and Negro age-mates. The report said this could be an indication that the articulation or lack of control over the environment may be a realistic report about life observed by the growing Indian youth who sees his elders' powerlessness in white society. As revealed in the study, the widespread self-doubt among Indian youth, nearly half of whom agreed with the statement, "I just can't learn," could be related to the severe alienation from teachers, self, and the whole educational system.

Literature regarding the education of Native Indian Americans continues to point out the problems, and many researchers submit their own brand of solutions for these problems. The current interest has been that of involving the Indian himself in identifying these problems from his own perspective and suggesting ways to solve these ever-increasing problems. Among the Indian

Americans who might wield some power politically to solve some of these problems is the wife of the former U.S. Senator Harris from Oklahoma. Mrs. Harris (1971), a Kiowa Indian, said that for too many Native Americans the American Dream is far from reality. She felt that much has been done to and for American Indians throughout our country's history, with little opportunity for action by Native Americans to help improve their situation.

The Senator's wife described a program, "Americans for Indian Opportunity," in which she has been involved as a member of the Washington-based organization (Harris, 1971). This program supports and provides expertise for Indian action projects in the field of education. The writer expressed concern over the fact that not enough Indians are finishing high school and only a tiny fraction are receiving any kind of postsecondary education. Mrs. Harris felt this hurts the individual by making him undesirable when he enters the job market and hurts the Indian people as a group by depriving them of educated professionals who can provide needed skills and give the Indian people a stronger voice.

Mrs. Harris' work reflects the educational interest among the Indian Americans to initiate programs to better enhance economic and educational advancement of all Native Indian Americans. The Board of Directors of the organization, consisting of members from four Indian reservations in New York State, has put forth its objectives in relation to the education of their people. The goals of the program are:

(1) To encourage young people to stay in school and to go on to college or some other kind of post-secondary education; (2) to counsel students on school problems and plans for the future; (3) to assist students who want to go to college with all phases of the process of gaining admission and finding financial aid; and (4) to establish Indian youth councils in the area as a way to accomplishing the academic goals.

The academic objectives will be accomplished by a program similar to the Office of Education's Educational Talent Search Project, although we hope to have a greater degree of flexibility. By keeping in constant contact with the students, their parents, and the schools, the coordinators will be able to identify youngsters with problems that can be remedied by tutoring programs, summer school programs under Title I of the Elementary and Secondary Education Act, or just by a show of interest and understanding on the part of the staff workers. The staff will also work with school officials to help change negative attitudes toward Indian students where such attitudes exist, and will try to make administrators and teachers more aware of their Indian students as individuals. It is hoped that these activities will reduce the dropout rate and the incidence of absenteeism by making school a more meaningful and satisfying experience.

The staff will encourage the students to go on to college and will assist them in admission and financial aid procedures. A file will be kept on scholarship activities and the Executive Director will actively persuade institutions in New York state and elsewhere to recruit and admit Indian students, and to give them sufficient financial aid. The experience of Americans for Indian Opportunity in the area of Indian higher education will make this task much easier than it would otherwise be.

Along with the contact the organization hopes to nurture with institutions of higher education, the staff will work with individual students to encourage and motivate them to stay in school (or return if they have dropped out) and go to college or other post-secondary education after they graduate [Harris, 1971, p. 18].

Studies indicate that most Indian students lack personal, prideful identity because they are unaware of their racial, historical past, which has not been taught to them in school ("No

Simple Reason for Leaving School," 1971). Most of them are also unaware of the great Indian value system that has made them the longest-lived race on the face of the earth (Brandon, 1961). Their history and value system should, it seems, be the rock-bottom source of their prideful identity in order to give Indian students a prideful identity and a motivation to modern world adjustment as socially contributing citizens.

The results of these studies do not mean that Indian cultural courses should be the total content of any school curriculum or that the non-Indian American school curriculum should not be taught. The Indian student needs much of the curriculum content of the non-Indian American school system as necessary tools to live in the modern world. The non-Indian American school curriculum should provide for the Indian student some culturally oriented course offerings at the elementary level through high school and college.

Throughout the examination of literature regarding Indian education, there seems to be an indication of a lack of programs and information in the curriculum adapted to the cultural background of the Native American Indian. This has been emphasized by Forbes (1970).

The Havighurst study completed in 1970 on American Indian education included a survey of the attitudes of Indian parents. It reported a general consensus among Indian parents and Indian

community leaders that some aspects of the tribal and/or Indian history and/or culture should be taught in the schools. The study also reported that Indian parents, as well as field workers for the study, in most communities agreed that their respective schools were ignoring the Indian or tribal heritage (Havighurst, 1970a, 1970b).

According to Bryde (1966, 1969) and others, much of the mixed feeling about whether the Indians should accept the white man's way or remain with the Indian way comes during adolescent and teen years. Many Indians reveal later in life that they had been led to be ashamed of their customs and traditional life style. They had been taught that the best way was the white man's way. The realization comes later that society and the educational system had "forced" him to discard his values, beliefs, and language, all really a part of being an Indian.[2]

The review of literature has been an attempt to bring together those materials that are relatively close to identifying the educational needs of Indian people. The combined efforts of Indians and non-Indians to change the educational system to meet those needs have had considerable force and influence upon the nature of the Native Studies Programs that have emerged in high schools

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[2]Twelve Navajo and nine Pueblo Indian students, personal interviews, New Mexico State University, 1971.

and over 100 universities and colleges throughout the United States, Alaska, and Canada.

The significance of attitudes toward the school and classroom for academic achievement cannot be underestimated. As one might expect, children who do poorly in school develop negative attitudes toward themselves, others, and the whole school system (Benham, 1965; Bryde, 1966; Spilka, 1970). Spilka determined that attitudes of parents and community leaders toward education had been studied and "well-evaluated," but that little effort had been expended to determine the outlooks of the students themselves. Perhaps these are reasons enough for the Native Indian Americans, when they reach college age, to attempt to fill in the gaps left by the elementary and high schools, through Native Studies Programs.

A statement made in April, 1971, by U.S. Commissioner of Education Sidney P. Marland, concerning American Indian education, pointed out two of the most pervasive factors contributing to the low educational attainment of the American Indian: lack of Indian control over the programs that affect their children and the uniqueness of the Indian's culture that presents a challenge to the public schools and higher educational institutions. Marland (1971) emphasized that a lack of knowledge about Indian culture on the part of school personnel too often creates an alien environment for the American Indian. The Commissioner reported the efforts of higher institutions to promote Native American

Indian-oriented programs on college campuses. The report of the Commissioner follows, in part:

> . . . Four hundred and fifteen children, three-fourths of them Cherokee-speaking, receive instruction in both Cherokee and English at Kindergarten through third grade. In addition, 210 parents are participating in activities designed to encourage interest in their children's progress.
>
> This project has enjoyed the continued support of Northeastern State College, which is currently training 44 staff members from participating schools and developing a program of formal teacher education leading to certification for Cherokee-speaking people. In recognition for this contribution to Cherokee bilingual education, Northeastern State College received second-place honors in the 1971 Distinguished Achievement Award Program of the American Association of Colleges for Teacher Education.
>
> . . . In hogans, church basements, unused school rooms and homes, an adult basic education project is attacking illiteracy on the vast Navajo Reservation. A group of dedicated Navajo teachers is diligently striving to bring older Indians, 18 to 85 years of age, into the Twentieth Century. In Fiscal Year 1971, a total of $1,060,000 will be obligated for the adult education of Indians.
>
> . . . Eastern Montana College, in cooperation with communities and local schools, is operating a Teacher Corps Program. During the academic years 1970-71 and 1971-72 Corps members, working for their M.S. degrees, will live, learn, and work in several Indian communities. Sixty percent of their time will be spent in elementary school. Forty percent of their time will be spent in the community and educational activities [Marland, 1971, p. 4].

Since the literature pertaining to Indian education is large, the research material and other documents discussed represent only a portion of those relevant to this study. It is not assumed that this review constitutes a complete coverage of the area.

In the summary of the review of literature is included a list of what is thought to be the most unique problems that face the

Native American Indian students. The listing was compiled from various studies that have been conducted, and from personal interviews with Indian students in higher education.

The literature reviewed identifies several factors leading to the problems facing the American Indian in his educational pursuit. The two overriding themes seem to be that the Indian has serious identification problems caused by value conflicts and feelings of insignificance in a fast-moving environment. It has also been pointed out that the schools' curricula, in too many instances, have neglected the Indian's participation in the growth of the country. This has led to his alienated feelings toward, not only the educational system, but to society, and finally, himself.

Chapter 3

DESIGN OF THE STUDY

The type of research used in this study is known as "The Description and Appraisal of Status." This research technique is used in studies to develop an adequate description of programs to determine the status of some educational practices, or to describe and appraise educational processes. It permits such description and appraisals in which the goal is accurate information rather than application of the findings to a larger population. The choice of this type was based on the needs and requirements of the study.

The primary data used in this study consisted of responses to questionnaires, letters, on-site visitations, and miscellaneous printed and duplicated materials obtained from cooperating institutions and other agencies related to Indians in higher education. The secondary source materials were obtained from the literature, publications, research documents, and annual reports on Indian education from state departments and offices of Indian Education in Washington acquired and stored by the Educational Resources Information Center (ERIC) at New Mexico State University. The method utilized in the analysis of data was the study of two independent samples of a common population parameter to determine the difference between two percentages as described by Garrett (1970).

Data were gathered by a questionnaire designed to elicit those answers that were pertinent only to the study. In addition to evoking responses from the selected target areas, the principal investigator conducted on-site visitations to select sites in order to present a broader view in the study. The procedures were as follows:

1. Selected data and information previously collected by government agencies, Indian tribes, and other agencies were collected and organized to provide a substantial foundation for such a study.

2. Contact via interviews and questionnaires was made with the selected universities and colleges. As a follow-up procedure, telephone calls were placed to those institutions that failed to respond to the questionnaires and the importance of the study was impressed upon them.

3. Key persons in the Native Studies Programs were contacted to solicit from them descriptions of special programs for Indians in higher education. They were also polled as to what special programs were contemplated for the future and their long-range projection of the Native Studies Program.

4. The program structure that seemed most effective and indicative of the academic success of the Indian students was compared to those not so successful so that reliable predictions could be made.

5. The sample population selected was based primarily on previous studies of Indians in higher education and the

institutions identified as having substantial numbers of Indian students enrolled whether special programs for them were available or not. Documents and statistics on Indians in colleges and universities compiled and released by the U.S. Office of Education and the Bureau of Indian Affairs Higher Education Office in Albuquerque, New Mexico, were used as guidelines for selecting those institutions with substantial Indian enrollments. Statistics released by the United Indian Scholarship, Incorporated, of Denver, Colorado, and the United Native Americans of San Francisco, California, were also considered important references in establishing guidelines.

Identification of those institutions with American Indian Programs and those without Native Studies Programs was accomplished by consulting Indian-oriented and Indian-published periodicals and newspapers. Valuable information regarding these programs was also taken from the works of Artichoker and Palmer (1957), Band (1972), Falling (1971), McGrath (1962), and Scott (1970), besides that provided by Brightman (1972) (see Footnote 1, page 6). The institutions indicated as not having Native Studies were included to facilitate comparative study with those institutions having such programs and because they had substantial numbers of American Indians enrolled. A total of 100 institutions was randomly selected from 150 institutions with Native American Indian students enrolled. These 150 institutions are listed in Appendix A.

6. Questionnaires were sent to the selected institutions with self-addressed envelopes and a deadline set for responses. Respondents and nonrespondents were analyzed and follow-up letters were sent to those nonrespondents urging the importance of all responses. Thereafter, contact was maintained via telephone and personal interviews to complete the survey. A total of 100 institutions was used as the sample population; of these, 50 were known to have Native Studies Programs and 50 had no specific programs for Indians. A total of 59% responded to the survey, 30 with Indian programs and 29 without Indian programs. Appendix B contains copies of the cover letters and the questionnaire utilized for the survey.

7. The data were further analyzed for significant differences by the chi-square method. The two independent samples in the study were drawn from two populations, one from institutions with Indian programs and the other from institutions without Indian programs, in which case a same size sample was not a necessity. Previous studies in this field were not available to provide any parameters, standard deviation, or a population mean. The chi-square method was most suitable for the study. Additional variables studied were: number of counselors, availability of Native American related materials, origin of Native American Studies Programs, sources of financial support, ethnic make-up of staff and courses offered by departments.

Chapter 4

FINDINGS

The Years Native Studies Programs Began

According to the responding institutions, a majority of the Native Studies Programs began within a six-year span, from 1965 through 1971. As might be expected, the civil rights movement of the sixties could have given impetus to the creation of the Native Studies Programs. Inspired by the Black American movement for civil rights, higher educational institutions were led to provide services and relevant educational programs that included the Black-Afro American. These later developed into Black or Afro Studies in various institutions. The Native American Indian movement to get colleges and universities to recognize them as a separate group with different needs reached its peak in 1970. One institution reported having Native Studies established as early as 1955, while another reported having a program underway by 1957. Of the 30 institutions responding, 6.7% began their Native Studies Programs before 1965 and the same number, 6.7%, began in 1965, while 3.3% started in 1968. According to the respondents, 30.0% of the programs began in 1969, while the high of 33.3% out of the 30 was reached in 1970. Some 20% of the institutions reported having started the program in 1971, which shows a decline in new program beginnings. This does not

preclude the possibility that many more could have begun in 1972 or that the peak period has passed. That still remains to be seen. Findings show that there were more Native Studies Programs initiated during 1970 out of the 30 responding institutions with Indian programs (Table 1).

TABLE 1

Years Native American Studies Programs Began

Year program began	Respondents	Percentage
Before 1965	2	6.7
1965	2	6.7
1966	0	0
1967	0	0
1968	1	3.3
1969	9	30.0
1970	10	33.3
1971	6	20.0
Total	30	100.0%

There were no programs beginning in the years 1966 and 1967 as reported by the institutions responding. As can be seen, 25 of the 30 institutions responding started their programs from 1969 through 1971; 75% of the 30 programs began within a period of two years.

Enrollment and Dropout

The overall enrollment and dropout statistics from the responding institutions with Native Studies Programs and those without Native Studies Programs were found to be quite inconsistent in the reports given for the first two years (1968-1969

and 1969-1970) (Table 2). For example, for the year 1968-1969, only one out of 29 institutions queried, those without programs, responded with both enrollment and dropout statistics, while three with Native Studies responded with both statistics for that same year. It should also be noted that those schools with programs showed a decrease of dropouts each year.

Table 3 shows the total enrollment reported for all four years whether the reports came from all schools queried or a small portion of them responding for any particular year. It can be noted that for the last two years, 1970-1971 and 1971-1972, figures became more readily available as the programs for Indians were becoming more stabilized.

Table 3 shows only the enrollments as reported by all institutions. Many schools reported only the enrollment and reported no figures for dropout rates. Table 3 will serve only to reflect the total enrollments and the increase in Indian enrollment from year to year. Table 2 will serve as the reference point for any and all statistical analyses which reflect enrollment and dropout for this paper.

TABLE 2

Enrollment and Dropout Reports (Those Reporting Both Enrollment and Dropout Figures)

Year	Institutions with Native Studies Programs				Institutions without Native Studies Programs			
	Respondents	Enrollment	Dropout	Dropout %	Respondents	Enrollment	Dropout	Dropout %
1968-69	3	117	41	33.3	1	4	1	25.0
1969-1970	9	269	81	32.6	6	185	66	32.2
1970-71	19	1,050	331	26.9	11	517	173	30.4
1971-72	26	2,085	206	11.2	14	739	185	26.8

TABLE 3

Total Enrollment

Year	Institutions with Native Studies Programs		Institutions without Native Studies Programs	
	Respondents	Enrollment	Respondents	Enrollment
1968-69	6	468	3	39
1969-70	17	1,786	11	290
1970-71	28	2,698	20	1,255
1971-72	30	3,966	29	2,191

Enrollment and Dropout for Institutions with and without Native Studies Programs (1968-1969)

Institutions with Native Studies Programs. Institutions with Native Studies Programs reporting enrollment-dropout statistics for 1968-1969 were few in number (Table 2). Only three institutions, or 10%, reported figures for that year. Among these three institutions, 117 students were reported enrolled and the average dropout rate was 33.3% for 1968-1969. Three other institutions reported enrollments, but indicated dropout statistics were not available. Twenty-four, or 80%, of the institutions failed to respond with any statistics. The overall enrollment reported for 1968-1969 was 468 with six institutions reporting. Three institutions reported the dropout for that year was 41.

Institutions without Native Studies Programs. Only one school responded with both the enrollment and dropout figures for 1968-1969, while two schools responded with enrollments but

had no dropout figures and 26 had no statistics to provide for that year (Table 2). Several respondents indicated statistics were not available on American Indians prior to 1970.

For the school year 1968-1969, it can be concluded that the number of dropouts was not related to the existence of an Indian program, with only one school without Native Studies reporting an enrollment of four students with one dropout for that year and those with Native Studies reporting an enrollment of 117 with a dropout of 41 by three institutions.

Enrollment and Dropout for Institutions with and without Native Studies Programs (1969-1970)

Institutions with Native Studies Programs. Nine institutions, or 30%, reported enrollment and dropout statistics for the school year 1969-1970 and 13 institutions, or 43%, failed to respond. Eight institutions, or 26.7%, responded with enrollment statistics but did not report dropout figures. Those nine institutions reported a total enrollment of 1,768 Indian students with a dropout figure of 81 for a 32.6% average dropout rate for 1969-1970. The largest dropout recorded for this year was at an institution reporting an enrollment of 35 and a dropout of 23, or approximately a 66% dropout rate (Table 2).

Among the 30 institutions surveyed, the figures reported for 1969-1970 show an increase in enrollment of 1,318 over the previous year. It must be taken into consideration that in 1968-1969 only six institutions reported any enrollment statistics and 17 reported statistics for 1969-1970. Comparatively, the average

dropout rate for those six institutions reporting 41 dropouts in 1968-1969 was 8.8% and those 17 institutions reporting 81 dropouts for 1969-1970 averaged 4.5%. It must also be taken into consideration that, for 1969-1970, seven institutions reported enrollment figures but did not report any dropout statistics. If only those institutions reporting both enrollment and dropout statistics are considered, the figures would be: enrollment 269 with a dropout rate of 81 or an average of 32.6% (Table 2).

Institutions without Native Studies Programs. For the school year 1969-1970, six schools, or 20.7%, provided both enrollment and dropout figures while five, or 17.2%, had enrollment figures but no dropout statistics. Eighteen institutions, or 62.1%, did not respond. An enrollment of 290 students was reported by 11 institutions, but only six of those 11 had dropout figures. They totaled 66 for a dropout rate of 32.5% out of the 185 students reported by the six schools (Table 2).

As shown by Table 2, schools with Native Studies Programs had an increase in enrollment of 1,318 from the previous year of 1968-1969. Those schools without Native Studies show an increase of 251. The percentage of dropout rate for 1969-1970 appears almost identical for both institutions.

It must be assumed that the increase in enrollment for 1969-1970 over the previous year could be accounted for by the fact that more schools had access to enrollment statistics for this

particular year or that there actually were more Indians enrolled in various institutions during 1969-1970.

Enrollment and Dropout for Institutions with and without Native Studies Programs (1970-1971)

Institutions with Native Studies Programs. For the school year 1970-1971, a total of 28 institutions reported enrollment figures of 2,698 Indian students. Nineteen, or 63.3%, of the institutions reported both enrollment and dropout figures, as follows: enrollment, 1,050; dropouts, 331. The average dropout rate for those 19 institutions reporting both figures was 26.9%. Nine, or 30%, of the institutions responded only with enrollment figures and failed to report dropout statistics. Two, or 6.7%, of the institutions did not respond (Table 2).

Among the 30 institutions surveyed, 28 of them responded with enrollment figures for 1970-1971 (Table 3). The figures show an increase in enrollment of 2,429 over the previous year. It must be taken into consideration that in 1969-1970 only nine institutions reported statistics for enrollment and dropout. Comparatively, for 1969-1970, total enrollment of 269 of nine institutions subtracted from total enrollment for those institutions reporting just the enrollment for 1970-1971 would show an increase of 2,429 in a one-year period. If those institutions with only the enrollment and no dropout figures are excluded, the increase in enrollment for 1970-1971 over the previous year 1969-1970 would be 781, considerably less of an increase than the first figure of 2,429 (Table 2).

Institutions without Native Studies Programs. Twenty institutions, or 69%, of the 29 reported a total of 1,255 Indian students enrolled during the 1970-1971 school year. Nine, or 31%, of those 20 schools had only the enrollment figures and no dropout statistics. Eleven, or 38%, of the schools reported both figures of enrollment and dropouts, showing an average dropout rate of 30.4% of 517 students enrolled for that year (Table 3).

Table 3 shows institutions with Native Studies had an increase in total enrollment during 1970-1971 of 1,112 over the previous year, as compared to an increase of 1,265 over the previous year for those without Native Studies Programs.

With 28 schools with Native Studies and 20 schools without Native Studies reporting figures for this year, it is shown that those without Native Studies Programs for Indians had a larger increase in enrollment. On the other hand, if only those schools reporting both enrollment and dropout statistics are examined, there would be an increase of 781 for those with programs for Indians as compared to 332 for those schools without programs. The average dropout rate, as shown in Table 2, would be 26.9% for those with programs and 30.4% for those without programs for Indians.

Enrollment and Dropout for Institutions with and without Native Studies Programs (1971-1972)

Institutions with Native Studies Programs. Of the responding schools, 26, or 86.7%, provided statistics for enrollment and dropout (Table 2). Four, or 13.3%, of the schools responded with enrollment figures only and no dropout figures were given. For the school year 1971-1972, a 100% response of enrollment figures was obtained and 86.7% reported dropout statistics.

The enrollment, as reported by 26 schools with both enrollment and dropout statistics, showed a total enrollment of 2,085 and a dropout figure of 206 with an average dropout rate for the 26 schools of 11.2%.

The increase in the overall enrollment for 1971-1972 compared with that of 1970-1971 is 1,268. Again, it must be considered that the 1970-1971 statistics show figures for 28 schools and the figures for 1971-1972 provide statistics for 30 schools. The average dropout rate for the 26 schools reporting both the enrollment and dropout statistics was 11.2% as compared to 26.9% for 1970-1971. If those schools reporting only the enrollment, with no figures for dropout excluded, the increase in enrollment for 1971-1972 over the previous year, 1970-1971, would be 1,035.

Institutions without Native Studies Programs. For the school year 1971-1972, 29, or 100%, of those schools without Native Studies responded with a total enrollment of 2,191 Indian students (Table 3). Of these 29 schools, 14, or 48.3%, reported both

the enrollment and dropout rates for the year. As reported, the enrollment for the 14 schools was 739 with a dropout figure of 185, or 26.8%. Fifteen schools, or 51.7%, reported only the enrollment with no dropout statistics.

The overall increase in enrollment shows that schools with programs had an increase of 1,268 over the previous year of 1970-1971, with only two additional schools reporting over the year before. Those without programs show an increase of 936 over the previous year, 1970-1971, with an additional nine schools reporting statistics for 1971-1972. A substantial decrease in dropout rate was reported by those schools with programs for Indians, 11.2% as compared to those schools without programs for Indians which was 26.8%.

Enrollment and Dropout Statistical Analysis

Statistical comparisons were made between the number of dropouts from schools with Indian programs and the number of dropouts from schools without Indian programs. Comparisons were done on a year-by-year basis, beginning with the 1968-1969 academic year and ending with 1971-1972.

The results for the analysis for 1968-1969 are presented in Table 4.

A chi-square statistic was applied to the figures. The calculated value, $\chi^2 = .17$, 1 df, fell below the critical value for the $\alpha = .05$ probability level ($\chi^2 = 3.84$, 1 df). As a result, the null hypothesis was not rejected. One can conclude

that the number of dropouts was not related to the existence of an Indian program in the school during 1968-1969.

TABLE 4

Number of Students Remaining in School and Dropouts for 1968-1969

School classification	Student academic status: Remained in school	Student academic status: Dropped out of school	Total
Indian Program	76	41	117
No Indian Program	3	1	4
Total	79	42	121

The chi-square statistic. $\chi^2 = 1.54$, 1 df, exceeded the critical value for $\alpha = .05$ ($\chi^2 = 3.84$). It was concluded that the number of dropouts had some relationship to the existence of an Indian program. The dropouts in schools with a program constituted 30% of those enrolled students, while 36% of those enrolled in schools with no program dropped out. Thus, a lower number of students dropped out of school in 1969-1970 from schools that did provide some type of Native Studies Program (Table 5).

For the year 1970-1971, again, a chi-square test was performed. The obtained value exceeded the critical value, $\chi^2 = 0.59 > 3.84$, 1 df, at the $\alpha = .05$ probability level. Comparison of percentages revealed that 31.5% of the students in schools with an Indian program dropped out in contrast to 33.5%

in schools without a program. For the 1970-1971 academic year there was a somewhat lower dropout rate for schools with an Indian program (Table 6).

TABLE 5

Number of Students Remaining in School and Dropouts for 1969-1970

School classification	Student Academic Status		Total
	Remained in school	Dropped out of school	
Indian Program	188	81	269
No Indian Program	119	66	185
Total	307	147	454

TABLE 6

Number of Students Remaining in School and Dropouts for 1970-1971

School classification	Student Academic Status		Total
	Remained in school	Dropped out of school	
Indian Program	719	331	1,050
No Indian Program	344	173	517
Total	1,063	504	1,567

For 1971-1972, a chi-square test led to a rejection of the null hypothesis ($\chi^2 = 105.3 > 3.84$, 1 df) at $\alpha = .05$. One can conclude that there was a significant difference in student status

as related to the existence of an Indian program. An inspection of percentages of dropouts shows lower rates of dropouts for schools with a program, 9.9% versus 25% for schools without programs. It was concluded that there were significantly fewer dropouts from schools with a program (Table 7).

TABLE 7

Number of Students Remaining in School and Dropouts for 1971-1972

School classification	Student Academic Status		Total
	Remained in school	Dropped out of school	
Indian Program	1,879	206	2,085
No Indian Program	554	185	739
Total	2,433	391	2,824

The provision of a counselor specifically assigned to counsel and aid the Indian student is probably the focal point for many of the Native Studies Programs. As shown in Table 8, those institutions with Native Studies Programs, 27, or 90%, indicated having a counselor assigned to help the Indian students. For those 27 schools having counselors, 24, or 80%, were Native Indian American counselors and three reported having non-Indian counselors assigned to counsel the Indian students.

Thirteen schools without Native Studies Programs reported having nine counselors specifically assigned to counsel Indian

students; this represented 69.2% of the respondents. Eight of those nine counselors were identified as Native Indian Americans and the remaining one was non-Indian. Four, or 30.8%, of the respondents indicated not having a counselor specifically assigned to the Indian students.

TABLE 8

Number of Counselors

	Institutions with Native Studies Programs		Institutions without Native Studies Programs	
	Respondents	%	Respondents	%
Yes	27	90.0	9	69.2
No	3	10.0	4	30.8
Indian	24	80.0	8	61.5
Non-Indian	3	10.0	1	7.7
Total	30	100.0%	13	100.0%

When comparing the availability of a counselor for the Indian students it can be seen that those schools with Native Studies Programs have by far the largest number of counselors specifically assigned to help Indian students and a majority of those counselors are Native Indian Americans.

The availability of Native Indian American related material shows that the institutions with Native Studies Programs indicated that approximately 37.9% of the 29 respondents had plenty of materials available (Table 9). Approximately 34.5% indicated

that materials were available but more were needed, while 27.6% said materials of this nature were scarce. Only two respondents without Native Studies Programs indicated that materials were not available; the other 27 schools did not respond to this question.

TABLE 9

Native Indian American Related Materials

Availability	Institutions with Native Studies Programs		Institutions without Native Studies Programs	
	Respondents	%	Respondents	%
Plentiful	11	37.9	-	-
Scarce	8	27.6	2	40.0
Available but need more	10	34.5	3	60.0

Materials for instructional purposes drew a 100% response from those schools with Native Studies Programs (Table 10). Out of the schools responding, 26 of the 30 said they utilized books and other publications by Indian Americans. Approximately 80% or 24 out of the 30 respondents said they utilized publications with Indian news but not necessarily by Indians or Indian groups. Two institutions without Native Studies Programs indicated utilizing publications by Indian groups.

TABLE 10

Native Indian American Related Instructional Materials Utilized

Item	Institutions with Native Studies Programs (30)		Institutions without Native Studies Programs (29)	
	Respondents	%	Respondents	%
American history books	20	66.6	-	-
Books by Indians	26	86.6	-	-
Publications by Indians	26	86.6	2	100.0
Periodicals with Indian news	24	80.0	-	-
Indian-published newspapers	21	70.0	-	-
Research documents	18	60.0	-	-
Books by non-Indians	14	46.6	-	-
Other	12	40.0		

Several institutions gave credit to one or more of the categories in Table 11 as to how the program actually originated. As an example, many respondents checked the spaces provided for Native American student effort and also placed a check mark in the space provided for local institution. It can be seen that a majority of the Native Studies Programs were started with student effort, with the school's approval and very likely with some assistance and support. The 30 institutions responding show very little credit given to tribal groups or to the Bureau of Indian Affairs (BIA). As shown, nine institutions gave credit to individual persons on the campus.

There were no responses to this question by those institutions that had no specific programs for Indians.

TABLE 11

Origin of Native American Studies Programs
(30 Institutions)

Native American student effort	Tribal	BIA	Local Institution	Individual effort
12	2	2	17	9

As shown in Table 12, financial support to begin the programs was provided primarily by local institutions. Several institutions again gave credit to one or more of the agencies listed in Table 12, thus indicating that some programs had one or more agencies financially assisting the initiation of Indian programs. Six federal

agencies, other than the Bureau of Indian Affairs, were credited with providing financial assistance to initiate the programs. Private foundations provided more assistance than the Bureau of Indian Affairs, churches, tribes, or the Indian Education Divisions within state departments.

TABLE 12

Sources of Financial Support for Native American Studies Programs

Local institution	Indian Div. state dept.	Federal non-BIA	Tribal	Church	Private foundations	BIA	Other
22	2	6	2	2	5	3	4

Of the 30 institutions responding with figures for the number of staff within the Native Studies Department, 75% were reported to be Native Indian Americans with the remaining 33, or 25%, of the 132 total staff, reported as non-Indians (Table 13). This shows a real effort to have Indians in the Native American Studies Programs.

TABLE 13

Staff Assigned to Native American Studies Programs

Indian	Non-Indian	Total
99	33	132

A total of 104 instructors or teachers was reported by the 30 schools with Native Studies Programs as being currently assigned to teaching courses related to Native Indian Americans, either in the Native Studies Department or in other departments coordinated through the Native Studies Department. Table 14 shows a slightly smaller percentage of Indians than the figures for Indian staff actually doing any teaching, approximately 59.6%. Approximately 40% of those teaching Indian-related courses were non-Indian. Out of the 104 instructors reported, 71 held either masters' degrees or Ph.D.'s and 30 held bachelors' degrees.

TABLE 14

Institutions with Native American Studies Programs Faculty Assigned to Teaching Courses Related to Native Americans[a]

B.A.	M.A.	Ph.D.	Nondegree	Total
30	41	30	3	104

[a]Of the 104 instructors, 62 were Indians, 42 were non-Indians.

Table 15 shows a total of eight instructors assigned to teach courses related to Native Indian Americans by those schools without Native Studies. Among the eight instructors were three Indians and the remaining five were reported as non-Indians.

TABLE 15

Institutions Without Native American Studies Programs Instructors Assigned to Teaching Courses Related to Native Americans (29 Institutions)[a]

B.A.	M.A.	Ph.D.	Nondegree	Total
4	2	2	0	8

[a]Of the total, 3 were Indians, 5 non-Indians.

The department which has taken the Indian program under its wing is perhaps not as important as the other factors identified; nevertheless, it presents an interesting but not surprising aspect. Of the 30 institutions with Native Studies Programs that responded, 43% indicated Anthropology as the department that had accepted the Indian program. History, 36.6%, and Sociology, 33.3%, respectively, are given the next highest credit as accepting Native Studies as a part of their discipline. Nine, or 30% of the 30 respondents said their Native Studies Program was a department separate from any other college or discipline. Several Indian programs indicated that courses were coordinated through the Native Studies or in cooperation with the Native Studies and were offered in various colleges or disciplines throughout the campus.

Seven of those institutions without Native Studies Programs responded to this question. Two indicated courses related to Native Indian Americans were being taught in the Anthropology

department. As shown in Table 16, the other five respondents without Native Studies Programs were scattered among various disciplines.

Those institutions with Native Studies Programs, 30, reported a total of 161 course offerings either as interdisciplinary offerings or as a part of the Native Studies Department. Of the 30 institutions reporting course offerings, five institutions offered 10 or more courses related to the Native Indian American. Table 17 shows the 161 courses under six categories; a complete listing is presented in Appendix C.

The course offerings by those institutions with Native Studies Programs were organized and compiled under major subjects or disciplines. The number of institutions offering these particular courses, or courses closely related to one of the disciplines, was added to these headings. This distributed the total courses under six areas of study and also provided the breakdown of identifiable separation of courses as follows:

1. Cultural Emphasis: 49 courses offered by the 30 institutions with Native Studies Programs, constituting 30.4% of total offerings (161).

2. Contemporary Native American: 47 courses offered, constituting 29% of total offerings.

3. History of the American Indian: 33 courses offered, constituting 20.3% of total offerings.

TABLE 16

Instructional Programs: Departments Teaching Native Indian American Related Courses

Department	Institutions with Native Studies Programs (30 institutions)	Institutions without Native Studies Programs (29 institutions)
Anthropology	13	2
Sociology	10	1
Political Science	0	1
General Studies	1	1
Literature	3	1
Ethnic Studies	3	1
Educational Psychology	2	-
History	11	-
Elementary and Secondary Education	5	-
Educational Administration	2	-
Arts and Sciences	2	-
Art	2	-
Law	1	-
Athletics	1	-
School of Medicine	1	-
Educational Services	2	-
Educational Media	1	-
Nursing	1	-
Native Studies	9	-

4. Literature of the American Indian: 19 courses offered, constituting 11.7% of total offerings.

5. Education of the American Indian: 9 courses offered, constituting 5.5% of total offerings.

6. Racial Emphasis: 5 courses offered, constituting 3.1% of total offerings.

TABLE 17

Institutions with Native Studies Program Course Offerings (30 Institutions)

Offerings closely related to area	Total number of courses	%
Culture	49	30.4
Contemporary Native American	47	29.0
History of the American Indian	33	20.3
Literature	19	11.7
Education	9	5.5
Racial Emphasis	5	3.1
Total	161	100.0%

Institutions without Native Studies Programs reported offering 23 courses that, to some degree, relate to the Native Indian American. The course offerings by these institutions were also grouped under the same headings as those of institutions with Native Studies Programs, except that Cultural Emphasis was changed to Ethnic Emphasis. Institutions wihout Native Studies Programs

placed particular emphasis on ethnic rather than culturally oriented courses. It was assumed that this was because no special attention was being given a certain ethnic group but rather that an offering was made that would relate to a majority of the ethnic mixtures on their campuses (Table 18).

TABLE 18

Institutions Without Native Studies Program Course Offerings (6 Institutions)

Offerings closely related to area	Total number of courses	%
Ethnic Emphasis	8	34.8
History of the American Indian	6	26.1
Contemporary Native American	6	26.1
Literature of the American Indian	3	13.0
Total	23	100.0%

Six institutions, of the 29 without Native Studies Programs, reported having course offerings either related to the Native Indian American or to ethnic-related subjects. For a complete listing of courses offered by those schools without Native Studies Programs, see Appendix C.

A total of 23 courses was offered by these six institutions with the major areas and number of courses offered as follows:

1. Ethnic Emphasis: 8, or 34.8% of the total.
2. History of the American Indian: 6, or 26.1% of the total.

3. Contemporary Native American: 6, or 26.1% of the total.

4. Literature of the American Indian: 3, or 13% of the total. Of the six institutions responding with course offerings, four institutions offered two courses while one offered eight courses and another offered seven.

Chapter 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purpose of this study was to investigate the effectiveness of the Native American Studies Programs in selected colleges and universities in reducing dropout of Indian students. The study was also to determine if the Native American Indian Studies Programs were an asset to Indian college students, helping them succeed and remain on campus and adjust to college life. Students within the Native Studies Programs were compared to the students in colleges and universities that had not implemented Indian Studies Programs. The dropout rate was used to determine to what degree the Native American Studies Programs were meeting the needs of American Indians in higher education by comparing their data with similar data from institutions that had no such programs.

The primary data used in this study consisted of responses to questionnaires, letters, on-site visitations, and miscellaneous printed and duplicated materials obtained from cooperating institutions and other agencies related to Indians in higher education. The secondary source materials were the literature, publications, research documents, and annual reports of Indian education from state departments and offices of Indian education in Washington.

Data were gathered by a questionnaire designed to elicit answers pertinent to the study. In addition to evoking responses from the selected target areas, the principal investigator conducted on-site visitations to geographically selected sites in order to present a broad view within the study. The procedures were as follows:

1. Identification of those institutions with American Indian Programs and those without Native Studies Programs was accomplished by use of Indian-oriented and Indian-published periodicals and newspapers. Valuable information regarding these programs was also obtained from the works of Artichoker and Palmer (1957), Bank (1972), Falling (1971), McGrath (1962), and Scott (1970), and from Brightman (1972) (see Footnote 1, page 6).

2. A total of 100 institutions, identified as having 10 or more Indian students enrolled, were used as the sample population. Of these institutions, 50 were known to have Native Studies Programs and 50 had no specific programs for Indians.

3. Questionnaires were sent to the selected institutions with self-addressed envelopes and a deadline for response. A total of 59% responded to the survey, 30 with Indian programs and 29 without programs. Replies of respondents were analyzed and follow-up letters were sent to those not responding to the initial appeal.

4. Key persons in the Native Studies Programs were contacted to solicit from them descriptions of special programs for Indians in higher education. They were also polled as to what special programs were contemplated for the future and their long-range projections regarding the Native Studies Programs.

It was hypothesized that institutions with Native American Studies Programs in existence at least one year would show a lower dropout rate among Indian students than those institutions which did not have such programs. According to the findings, 26 of those 30 institutions with Native Studies Programs for the year 1971-1972 showed a dropout rate of 11.2%, while 14 of those 29 institutions without Native Studies Programs showed a dropout rate of 26.8% among the Indian students.

It was concluded from the findings that a majority of the 30 institutions surveyed began the Native Studies Programs during 1965, reached a peak in 1970, 33.3%, and began to decline in new program beginnings in 1971. This does not preclude the possibility that more programs could have begun in 1972 or that the peak period has passed.

The enrollment and dropout summary for this chapter is based on information found in Table 2. This table shows only those schools that reported both the enrollment and the dropout figures. Table 3 shows all figures for all institutions that reported any statistics, whether it was only the enrollment and no dropout figures, or vice versa. Many schools reported enrollment but

failed to report dropout rates, thus rendering it difficult to make a fair comparison.

The year 1968-1969 showed only one school without Native Studies reporting both enrollment and dropout statistics. Three schools with Native Studies reported enrollment and dropout figures, but this did not constitute a figure substantial enough for making a fair comparison for that year. It can be concluded that the number of dropouts was not related to the existence of an Indian program in the school during this school year.

For the school year 1969-1970, there was a .4% higher number of Indian students dropping out of schools that provided some type of Native American Program as compared to those institutions without Native Studies. The overall dropouts in schools with Native Studies were 32.6% of those enrolled, while 32.2% of those enrolled in schools with no programs for Indians dropped out.

In comparing the total enrollment and dropout statistics reported for 1970-1971 for institutions having Native Studies and those without Native Studies, it was found that those with Indian programs had a lower dropout rate. Eleven institutions without Native Studies Programs reported 517 Indians enrolled, with a dropout of 173 or 30.4%. Nineteen institutions with Native Studies Programs reported an enrollment of 1,050 with a dropout of 331 or 26.9%. For the school year 1970-1971, schools with Indian programs showed a 3.5% less dropout rate than those without Indian programs. This is indicative that schools with Indian

programs have fewer dropouts among Indian students than those schools without Indian programs. It can also be concluded that enrollments are increasing for those schools with Indian programs.

Data for the school year 1971-1972 showed institutions with programs for Indians had an increase of 1,035 in the overall Indian enrollment over the previous year of 1970-1971, and those schools without programs specifically designed for Indians had an increase in the overall enrollment of 222 over the previous year of 1970-1971. This difference in the number of students over a period of one year between the two types of programs seems to indicate that those schools with Native Studies Programs are attracting a larger number of Indian students and at the same time are decreasing the dropout rate among Indians.

Enrollment and dropout statistics for the year 1971-1972 probably are more representative statistics for comparison between schools with programs for Indian students and those without programs specifically designed to assist Indians. Figures for the year 1971-1972 showed schools with Native Studies Programs had a decreased dropout rate from 26.9% for the previous year, 1970-1971, to 11.2%.

It was found that those schools with programs specifically designed to aid the Indian students in their pursuit of higher education had a greater number of counselors, of whom a majority were Indians assigned to counsel and help the Indian students. Those schools with Indian programs also offered a greater number

of Indian-related courses and utilized more Indian-produced materials. It was found that a majority of the Native Studies Programs originated with Native American student effort and that local institutions provided the greater share of financial support. According to the findings, there were more Native Studies Programs initiated during 1970.

Conclusions

The Native Studies Programs have emerged for the Indian as a missing component of an educational system which continues to ignore Indian heritage and culture. It cannot be denied that a majority of the programs had their origins with the objective of trying to find solutions to the many unique problems Indians bring with them to college campuses, in addition to the cultural differences that exist between Indian and non-Indian. It seems that almost all Indian people share at least some of the same problems, and this appears to be what provided the impetus needed to begin the Native Studies Programs as they exist today. It remains to be seen whether these programs are substantive in nature and whether or not they remain in the college program and become a regular part of the general curricula.

The Native Studies Programs and departments have become an avenue for the Native American to convince non-Indians that he also has a past, present, and future, and that he plays a vital part in American society. The programs also provide a means for him to seek out those who share this unique identity.

Recommendations

The basic needs of a program to serve Indian students would differ regionally. Nevertheless, the majority of all Native Indian Americans are attending colleges with financial assistance from their tribes or the Bureau of Indian Affairs. Problems uncommon to non-Indians develop through these agencies. Consequently, there is a basic need for a person specifically assigned to assist these students to solve these problems, in addition to providing personal counseling.

Besides the basic need for a Native Indian counselor on a campus, the following recommendations are listed in order of their need and importance:

1. Availability of space to centralize Indian affairs.

2. Offering, as an introductory course, by the Native American Studies Programs (NASP), Problems and Issues Concerning Native Indian Americans.

3. Offering a second course of equal importance, Independent Learning Experience, with flexible design based on a special independent reading criterion.

4. Making available, through NASP, instructional materials produced by Native Indian Americans and non-Native Indian Americans.

The overall findings seem to indicate that it would be a mistake to recommend that each college or university develop a completely comprehensive curriculum in Native Indian American

Studies. Forbes (1970) and others have suggested that probably every institution should offer at least a few courses in Indian history and culture, but that development of large-scale programs should be reserved for no more than one or two campuses per state, and those should be in states with large Indian populations.

Based on the findings of this study, it is apparent that a program designed to assist Indians to succeed in college is imperative and should be placed high on the list of program priorities in institutions with Indian enrollments.

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APPENDIX A

SELECTED UNIVERSITIES AND COLLEGES INCLUDED IN THE STUDY

SELECTED UNIVERSITIES AND COLLEGES

INCLUDED IN THE STUDY

Only those four-year institutions that are known to have established programs specifically designed to help the Indian student in pursuit of higher education are considered as having Native American Studies Programs, as indicated by the asterisk. Those schools without Native Studies Programs are identified with two asterisks.

Alaska

1. Alaska Methodist University*
2. University of Alaska at Fairbanks*
3. University of Alaska at Ketchikan
4. Sheldon Jackson College

Arizona

5. Grand Canyon College*
6. Arizona Western College
7. Cochise College
8. Southwestern Cooperative Baptist School
9. Arizona State University*
10. University of Arizona**
11. Northern Arizona University

California

12. Stanford University
13. D-Q University
14. San Diego State College
15. San Francisco State College
16. University of California at Los Angeles
17. San Bernardino College**
18. University of Southern California
19. Humbolt State College
20. California State College
21. University of California at Davis*
22. San Fernando State College
23. City College of San Francisco
24. Northrup Institute of Technology**

25. San Joaquin Delta College
26. Long Beach City College*
27. Chabot College*
28. University of California at Berkeley*
29. El Camino College**
30. Chico State College**
31. Antelope Valley College

Canada

32. Victoria University of B.C.
33. Glendon College

Colorado

34. University of Colorado
35. Adams State College
36. Southern Colorado State College
37. Lamar Jr. College
38. Colorado State University**
39. Western State College
40. Colorado College
41. Regis College
42. Fort Lewis State College
43. Loretto Heights College

Florida

44. Miami-Dade Jr. College
45. Florida State University

Georgia

46. University of Georgia

Idaho

47. University of Idaho

Iowa

48. University of Cubuque
49. Central University of Iowa

Indiana

50. Indiana University

Illinois

51. Northeastern Illinois State College**
52. University of Illinois
53. Northern Illinois University**

Kansas

54. University of Kansas

Louisiana

55. Louisiana State University

56. University of Southwestern Louisiana**

57. Northwestern State College of Lousiana

Maine

58. Ricker College

Massachusetts

59. Harvard University*

Michigan

60. Northern Michigan University*

61. Wayne State University

Minnesota

62. University of Minnesota

63. Morris, University of Minnesota

64. Bemidjo State College

Mississippi

65. University of Mississippi*

66. University of Southern Mississippi**

Montana

67. Northern Montana College

68. Rocky Mountain College

69. University of Montana*

70. Montana State University

71. Western Montana College

72. Eastern Montana State College*

Nebraska

73. University of Nebraska*

74. Wayne State College**

New Jersey

75. Princeton University*

North Carolina

76. North Carolina State University

Nevada

77. Nevada University

78. University of Nevada**

New Mexico

79. Western New Mexico University**

80. New Mexico Highlands University**

81. University of Albuquerque

82. Eastern New Mexico University**

83. St. John's College of Santa Fe**

84. University of New Mexico*

85. New Mexico State University*

New York

86. New York University

87. Rochester Institute of Technology

88. State University of New York

North Dakota

89. North Dakota State University

90. University of North Dakota*

91. Minot State College**

92. Mayville State College

Ohio

93. Antioch College

Oregon

94. Cascade College

95. Oregon College of Education

96. University of Oregon

Oklahoma

97. Cameron State College

98. Northern Oklahoma College

99. Conners State College

100. Oklahoma Baptist University**

101. East Central College**

102. Northeastern State College*

103. Central State College

104. Murray State College**

105. Northwestern State College

106. Oklahoma City University

107. Southwestern State College**

108. Northeastern Oklahoma A & M

109. Eastern Oklahoma College

110. Oklahoma College of Liberal Arts*

111. Oklahoma State University

112. University of Oklahoma

113. Southeastern State College*

Pennsylvania

114. Franklin and Marshall College

South Dakota

115. Northern State College

116. South Dakota State University

117. University of South Dakota*

118. North American Baptist Seminary

119. Sinte Gleska College Center

120. Augustana College*

121. Sioux Falls College

122. Southern State College

123. Yankton College

124. Huron College

125. Black Hills State College

126. Dakota Wesleyan University

Texas

127. San Jacinto College**

128. Texas A & M College

Utah

129. Westminster College**

130. Brigham Young University

131. Weber State University*

132. University of Utah*

133. Utah State University

Washington State

134. Saint Martin's College**

135. Tacoma Community College**

136. Walla Walla College

137. Wenatchee Valley College

138. Yakima Valley College

139. Seattle University

140. University of Washington*

141. Washington State University*

142. Western Washington State College*

143. Gonzaga University

144. Eastern Washington State College*

145. Central Washington State College

146. Olympia College

147. Evergreen State College

Wisconsin

148. Milwaukee Institute of Technology**

149. Marquette University

150. University of Wisconsin

APPENDIX B

COVER LETTERS AND QUESTIONNAIRE

NATIVE AMERICAN STUDIES

Box 4188/Las Cruces, New Mexico 88001
Telephone (505) 646-4207

October 29, 1971

Memorandum

To: American Indian Program Department

From: Mr. Eugene Leitka, Director of Indian Programs
New Mexico State University

Subject: Attached Study

The materials attached are self-explanatory in as far as American Indian Programs are concerned. I realize many institutions will not have Indian enrollment statistics available and will not be able to answer all questions, but any part of the questionnaire completed will add a great deal more toward validating the study.

A great deal depends upon the responses of the selected institutions as to when this study will be completed. New Mexico State University Library will have the results of this study when completed, hopefully next Spring 1972.

Thanking you in advance for your efforts.

Eugene Leitka

Eugene Leitka
NATIVE AMERICAN STUDIES

NEW MEXICO STATE UNIVERSITY
BOX 307, LAS CRUCES, NEW MEXICO 88001
AREA 505 646-2035

Office of the President

In order to improve our Native American Studies Program, which is presently in its formative stages, the Director of Native American Studies here at New Mexico State University is currently engaged in surveying similar programs in selected institutions of higher learning. We, therefore, seek your assistance in channeling the attached material to the appropriate person in your organization so that his responses may be used to help us incorporate new program components which have been successfully used elsewhere.

Your cooperation, I'm sure, will greatly add to the success of this study and will be appreciated by those involved.

Sincerely,

Gerald W. Thomas

Gerald Thomas

President
New Mexico State University

A Study of Effectiveness of
Existing Native American Studies Programs
in Selected Universities and Colleges

This instrument is intended to gather data regarding Native American Studies Programs that are currently in progress in colleges and universities in the United States. It is with the understanding that many institutions are just initiating or have recently developed such programs and some have had this type of program for quite some time for the Indian students. Please answer questions as they apply to your program and do not hesitate to make comments at any point in the questionnaire. Inclusion of name of person responding to this instrument is optional.

Name: _____ Address: _____

Title: _____ Phone: _____

American Indian: yes ☐ no ☐

1. When did your Native American Studies Program (NASP) originate?

   Year _____.

2. How did program originate? Would you attribute it to:

   Native American students' effort ☐

   Tribal effort ☐

   Bureau of Indian Affairs ☐

   Local institutional effort ☐

   An individual effort ☐

   Other: _____

Comments: _____

3. What was the approximate Indian enrollment in your institution at the beginning of NASP?

Actual count _____ Approximate _____

4. What are the Indian enrollment statistics on your main campus since 1968 to present? If information by classes is not available, please list by totals for each year.

	1968-1969	1969-1970	1970-1971	1971-1972
Freshmen	_____	_____	_____	_____
Sophomores	_____	_____	_____	_____
Juniors	_____	_____	_____	_____
Seniors	_____	_____	_____	_____
Graduates	_____	_____	_____	_____
TOTAL	_____	_____	_____	_____

5. Financial support for the NASP came from:

Local institution ☐

State department (Indian Division) ☐

Federal (Non-BIA) ☐

Tribal Funds ☐

Church ☐

Private Foundations ☐

Other Source: ☐

List: _____

_____

Comments: _____

_____

6. Please list the courses offered in the NASP in order of their importance as indicated by large enrollment of Indian students.

	Course Title	Class Enrollment	
		Indian	Non-Indian
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			

	Indians	Non-Indians
7. What is the total number of NASP staff?	_____	_____
How many are full time?	_____	_____
How many are half-time?	_____	_____
How many graduate assistants?	_____	_____
8. Total number of instructors in NASP?	_____	_____
With Bachelor's Degree?	_____	_____
With Master's Degree?	_____	_____
With Doctoral Degree?	_____	_____

9. What department has accepted the NASP as a part of its program?

Anthropology _____ History _____

Sociology _____ Educational Psychology _____

Elementary and Secondary Education _____

Educational Administration _____

Other: _____

10. Availability of material for instructional purposes:

Plentiful ☐ Available but need more ☐

Scarce ☐ Available but inappropriate ☐

Comment: _____

_____

11. Instructional materials currently being used are:

American History books ☐

Books written by American Indians ☐

Publications by Indian Groups ☐

Periodicals with Indian news ☐

Indian published newspapers ☐

Research documents ☐

List by titles: _____

_____

_____

12. My personal opinion: I think the greatest need of the American Indian in higher education is _____

_____

_____

_____

13. Do you provide a counselor designated for the Indian student?

Yes _____ No _____

If yes, is this person: Indian _____ Non-Indian _____

14. What is the number of Indian students dropping out from your institution? If information by classes is not available, please list by totals for each year.

	1968-1969	1969-1970	1970-1971	1971-1972
Freshmen	_____	_____	_____	_____
Sophomores	_____	_____	_____	_____
Juniors	_____	_____	_____	_____
Seniors	_____	_____	_____	_____
Graduates	_____	_____	_____	_____
TOTAL	_____	_____	_____	_____

APPENDIX C

COURSES OFFERED IN INSTITUTIONS WITH AND WITHOUT NATIVE STUDIES PROGRAMS

COURSES OFFERED IN THOSE INSTITUTIONS

WITH NATIVE STUDIES PROGRAMS

HISTORY

1.	North American Indian History	16
2.	History of the Indians of the Upper Great Plains	3
3.	Sioux History	1
4.	History of Indian Affairs	3
5.	American West	1
6.	Readings in History	1
7.	Historical Geography of the American Indian	1
8.	A Survey of Southern Plains Indian History	1
9.	U.S. Territorial Expansion vs. Indian Removal and Conflict	1
10.	Native American Profiles	1
11.	Comparative History of Native American Policies of Canada and the U.S. Indian Organizations	1
12.	Ethnohistory of Native Americans: Research	2
13.	Indians of South America	1

CONTEMPORARY NATIVE AMERICAN

1.	Southwestern American Indian	2
2.	American Indian Community Development	1
3.	The Native American in Contemporary Society: Emphasis on Current Problems and Political Issues	17
4.	Indian Legal Issues	4

5.	Tribal Government and Law Enforcement	4
6.	Modern Indian Psychology	2
7.	Introduction to American Indian Studies	2
8.	Indian in Transition	1
9.	Reservation Indian	3
10.	Urban Indian	2
11.	The Land Question	1
12.	Termination of Federal Supervision	1
13.	The Indian Student in American Education	3
14.	The Indian in White America	3
15.	Indian Studies Minor	1

LITERATURE

1.	Literature of the Native American	16
2.	Folklore of the North	1
3.	Readings with Writings	1
4.	The Indian in American Humanities	1

RACIAL EMPHASIS

1.	Race Relations	5

CULTURE

1.	Indian Cultures of North America	9
2.	North American Archaeology	3
3.	Indian Dance and Sports	3

4.	Museum Techniques	1
5.	American Indian Arts and Crafts	7
6.	Art of Skin Sewing	2
7.	Indian Languages	16
8.	American Indian Ethnology	1
9.	Southwest Indian Lifestyles	1
10.	Native American Music	2
11.	Structure of Indian Religion	3
12.	Contemporary Indian Art	1

EDUCATION

1.	Methods of Teaching Indian Children	1
2.	Curr. and Practices for Indian Education	1
3.	Educational Applications in Anthropology	1
4.	Guidance and Counseling for Indian Students	1
5.	School-Community Relations in Indian Education	1
6.	Education of Indian Adults	1
7.	Community Development and Indian Education	1
8.	Indian Education	1
9.	Problems of Teaching Indian Children	1

COURSES OFFERED IN THOSE INSTITUTIONS

WITHOUT NATIVE STUDIES PROGRAMS

1.	Indigenous Peoples of North America	1
2.	Racial and Cultural Minorities	7
3.	History and Culture of American Indian	4
4.	Ethnic Politics	1
5.	Ethnic Literature	3
6.	Indians of the Great Basin	1
7.	Special Problems in Indian Education	2
8.	American Indian Politics	1
9.	Indian Language	2
10.	The Indian in American Humanities	1